

ORISSA REVIEW





To celebrate the International Year of the Child, a function was held at Bhubaneswar in the auspices of the Orissa State Social Welfare Board on June 1, 1979. Photo shows : Shri P. C. Mohanty, Revenue Minister addressing the Children. Shri Birabhadra Singh, Minister of State for T. & R. W. is seen witnessing the function.

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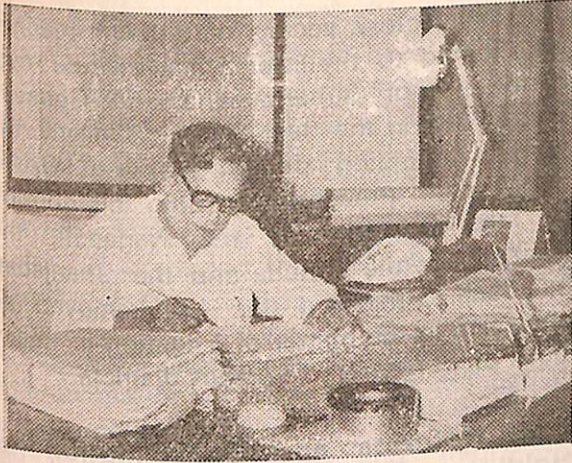
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ORISSA REVIEW seeks to provide a condensed record of the activities and official announcements of the Government of Orissa and other useful information. Many items appear in summarised form. Such items should not be treated as complete and authoritative versions.

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TWO YEARS IN THE SERVICES OF THE PEOPLE

Shri NILAMONI ROUTROY
Chief Minister, Orissa

I must express my sincere gratitude to you on my behalf and on the behalf of the State Government as you have given us an opportunity to serve the people and the State during the last two years with your ungrudging co-operation.

We have been making sustained efforts with the objective of building a healthy democratic and progressive society in this State since our assumption of office. Our main objective is to bring about an all-round economic development of this State through democratic methods based on the firm foundation of personal liberty and political freedom. In the preceding year today I had given you an account of our achievements and the programmes undertaken by us for attaining our goal. Meanwhile, another year has come to pass. I would like to give you an idea as to how far we have gone ahead in achieving our objective.

The task of giving final shape to the Sixth Five-Year Plan of this State is nearing completion. In conformity with the objective of National Economic Development and keeping in view the rapid development of our State which is endowed with vast natural resources, it is necessary to make a capital investment of the order of Rs. 2,500 crores between 1978 and 1983. Again this background, the draft outline of the State

Plan was formulated and discussed at the national level. In spite of the fact that about 50 per cent of our proposed capital investment was reduced on the basis of the principle adopted for Central assistance to States, the quantum of capital investment during the current Five-Year Plan will be about twice the investment made during the Fifth Plan and about 2/3 of this outlay will be invested on the development of irrigation, increased power generation and transmission and development of agriculture.

Development of agriculture and rapid expansion of village and small scale industries provide the key to the economic development of the State. The development of agriculture depends on the extension of regular irrigation facilities, timely provision of necessary loan, seeds, fertilizers, pesticides and supply of technical guidance through an efficient machinery. The State Government has been giving high priority to all these programmes.

During the last two years steps have been taken to grow high yielding variety of paddy in an additional area of about 5 lakh acres. This variety of paddy has now been grown in an area of about 20 lakh acres and schemes are under way for its extension to more areas. The co-operative sector has been strengthened and short

term agriculture loans are provided to the farmers through co-operative institutions. During the last year alone agricultural loan exceeding Rs. 61 crores has been disbursed which is about more than Rs. 25 crores of the amount disbursed during its previous year. The rate of interest of this type of loan has also been reduced. As a result of tax concession the prices of chemical fertilizers and pesticides have come down. But the price of paddy was enhanced last year for ensuring better price to the cultivators for their produce. Steps, however, have been taken to see that the retail price of rice and paddy does not unnecessarily go up in the open market. For providing technical guidance three Zonal Agriculture Research Institutes have been set up in the State.

Steps have been taken to provide irrigation facilities to an additional area of 45,000 acres under Kharif and 95,000 acres under Rabi through major and medium irrigation projects during last year. Steps have been taken to provide irrigation facilities to about 30,000 acres in Anandpur area of the Keonjhar district by the Salandi right side canal.

With a view to providing irrigation facilities to large area of about 10 lakh acres in the districts of Cuttack, Dhenkanal, Balasore, Keonjhar and Mayurbhanj construction of a barrage on the Brahmani at Samal in the Dhenkanal district along with subsidiary works has been taken up.

As the anicut built over the Mahanadi and the Birupa after the great famine of Orissa ("Naank") has outlived its utility, construction of new barrages on these two rivers has been taken up for maintaining uninterrupted supply of irrigation to the existing irrigated areas of Cuttack district.

Construction of a dam over the Indrabati river in the Kalahandi district has already been taken up. The works of Rengali, Upper Kolab and Poteru Projects and a number of medium irrigation projects are in progress. Five medium irrigation projects, viz., Kalinjar Project in Keonjhar district, Harihar jor, Sukatal Projects in the Balangir district and Baghua and Harabhangi Project

in the Ganjam district have been taken up. These projects will irrigate about 73,000 acres of land.

A satisfactory accord has been reached with regard to the inter-State dispute over distribution of Subarnarakha and Godavari waters during the last year. Similarly, the long outstanding dispute between Orissa and Andhra Pradesh regarding distribution of the waters of the Nagabali, the Bansadhara, the Bahuda and the Jhanjabati has been settled and this has removed all obstacles in the matter of irrigation in many areas of Ganjam and Koraput districts.

Land Reforms and Consolidation of Holdings.

The development of agriculture depends on land reform measures to a large extent. Therefore, the re-distribution of ceiling surplus land and consolidation of holdings are being expedited. During the last two years 6,947 acres of ceiling surplus land has been distributed to 5,464 landless persons and Rs. 20.32 lakhs has been given to the new allottees as loan and subsidy to enable them to take up cultivation.

Power generation and rural electrification.

The installed capacity of power in our State is now 914 MW. Our target is to increase power generation by 560 MW. in course of the coming four years. The Upper Kolab Project, the Rengali Project and the Talcher Thermal power Project are now being executed expeditiously to achieve the said target.

It is a matter of gratification that as a result of a mutual agreement made with Andhra Pradesh Government we have been able to get back 20 per cent from half of our share of power generated at Machhkund Hydro-electric Project which had been given to Andhra Pradesh at a low premium. 30 years ago, the extension of power transmission has been expedited for the economic development of rural areas. During the last three years power has been extended to 2,722 villages and 3,757 power pumps have been energised.

Progress of Industries

The main thrust of our new industrial policy is to encourage growth of small and cottage industries in the interior parts of the State through the District Industry Centre at the district level. During the last two years 2,258 small industries have been set up with an investment of more than Rs. 14 crores with an employment potential for about 15,000 persons. Besides, in 1978-79 more than a thousand persons have been trained in setting up of industries out of which 214 persons have gone ahead in establishing their own industries.

Sustained efforts are being made to set up a number of industries both in the public and private sectors through the initiative of the Government of India and the State Government. As a result of this, the Government of India have decided to set up a telephone manufacturing unit and a chemical factory at Bhubaneswar. Last year, a jute mill at Dhanmandal, Prasant Paper Mill in Dhenkanal and Fish Preservation Plant at Paradeep have been set up. Besides, the work for setting up a Refractory Plant at Talcher, Machine Tools Factory at Sunabeda, Watch Factory at Jatni, Sponge Iron Unit at Keonjhar, Iron Pipe Factory at Barbil and Cable Industries at Baripada are in progress. A survey has revealed that about 48,000 acres of land on our sea coast is ideal for salt production. A scheme has been drawn up to provide employment to about 32,000 persons by taking steps to produce salt in 16,000 acres of this land during the Sixth Plan period.

For the around development of Adivasis and Harijans, particularly to enable them to take up remunerative schemes as agriculture, cottage industries, animal husbandry, etc. massive financial aid has been provided under special schemes. Similarly, an autonomous corporation has been set up for giving financing assistance to Harijans. The Corporation will soon take up work in 157 blocks largely inhabited by Harijans. During the last two years 1,855 new primary schools have been set up for children belonging to Scheduled Tribes and Scheduled Castes in which facilities have been provided for education of 37,000

children. A large number of technical trades have been introduced for Adivasi students in 12 High Schools for Scheduled Tribes, 104 hostels have been constructed during the last two years for Adivasi and Harijan students.

Spread of Education

With a view to spread education 406 new primary schools, 456 new Upper Primary Schools and 155 new M. E. Schools have been opened. The adult literacy programme is being expedited for the removal of illiteracy.

Housing for the Homeless

As the financial assistance given previously was inadequate to meet the housing requirement of the homeless, it has since been revised and the house building grant has been enhanced from Rs. 700 to Rs. 1,500 for each beneficiary.

Relief during natural calamities

During the occurrence of natural calamities like floods, droughts, and cyclones, this Government has taken prompt and effective remedial measures by rushing immediate relief to affected areas. The village of Puruna Bandhagoda in the district of Keonjhar which was reduced to a shambles by the tornado has now been re-built. About Rs. 8.50 crores has been spent on the relief of the people affected by natural calamities.

Food for Work Programme

The basic objectives of the Janata Government are development of villages and provision of employment to the labourers. For the purpose of attaining these objectives village roads, school buildings, etc. have been constructed under the food for work programme in exchange of wheat for labour valued at about Rs.24 crores. Of this, works worth Rs.20 crores has been executed during the last year alone. Besides steps have been taken by Government for implementing the Integrated Rural Development Programme in 300 blocks of the State. We have taken up the Antyodaya Programme for the development of those rural people living at the lowest level of the society so

far as economic development is concerned. A specific programme has been drawn up and this will be implemented soon.

Supply of Drinking Water

An important programme with the object of providing potable water to all the village of the State by June 1980, has been taken up during the Sixth Five-Year Plan. During the last two years 6,860 tube-wells and 5,865 wells have been sunk. Necessary Financial and organisational arrangements have been made to construct 4,200 tube-wells and 2,091 wells during the current year. The projects for piped water supply in the towns of Balangir, Bhawanipatna, Jeypore, Baripada, Dhenkanal, Balasore, Bhadrak, Bhanjanagar, Khurda, Nayagarh, Jharsuguda and Rourkela is being implemented expeditiously. For augmenting supply of drinking water in Cuttack city by December 1979 and in Berhampur city by June 1981, Rs. 50 lakhs and Rs. 5.31 crores have respectively been provided. Work under these projects has progressed considerably.

Discipline among the Employees

Smooth execution of the approved programmes under the plan and the proper utilisation of the natural and financial resources of the State, the orderly and sincere behaviour of Government and non-Government employees of the State, devotion to duty and a spirit of co-operation are factors closely related to each other. The co-operation which we have received from the services should be more active. Through your co-operation we will be able to discipline them and to take remedial action in case there is any lacuna in their devotion to duty. That co-operation we have received in the past and we do hope to receive it in future.

We are always conscious of the hopes and aspirations with which you had installed this Government two years ago and we shall strive to fulfil them. Your faith, sympathy and co-operation will guide us in fulfilment of the objective. I hope that this Government of yours will never be denied of your goodwill and co-operation.

(A free translation of the message in Oriya broadcast from All India Radio, Cuttack).



PLANTING FOR THE FUTURE



Shri M. C. DAS

Important as forests are to human well-being, knowledge about their extent or the rate at which they are disappearing is surprisingly incomplete. The importance of the forests, which provide essential cooking fuel and building materials, such as timber and bamboos, is obvious enough. As the country develops, wood remains a basic raw-material for construction and other uses as furniture, railway sleepers, power and telegraph poles, cellophane and rayon. Transformed into paper, it serves as an essential tool for Government, commerce, education and communication. In the years to come, forest in this country will be the main source of fuel, fodder for cattle, wood for house building and agricultural uses and a wide array of products.

Forests are outwardly grand but fragile ecosystems. They have pronounced micro-climatic effects, for they reduce the range of daily temperature variation, help retain a layer of cool moist air and enhance the purity of the local climate. Ecological consideration had not been of high priority in the country's developmental plan strategy. Forest development has been very often influenced more by economic considerations than by ecological ones. The ecological impact of forests is most easily recognised in their effect on water catchments and the role they play on regulating stream flow. The

methodology for planning and implementation of integrated rural development programme is, therefore, oriented on watershed management principle for each I. R. D. block. It recommends suitable soil cover in the sub-catchments by afforestation and pasture development to prevent erosion and to meet the ever increasing demand for fuel, small timber and fodder of the rural population.

Over 70 per cent of wood consumption in our country is accounted for by fuelwood. Thus the biggest single demand that the community places on forests is for fuel. This demand in India is estimated at present to be nearly 150 million tonnes while the recorded production is only about 16 million tonnes. Over-exploitation of existing fuelwood resources, exacerbated by the recent energy crisis, is leading in many areas to diversion of agricultural residues and dried livestock dung to use for cooking instead of improving soil fertility. Each tonne of livestock dung burned means a loss of about 50 Kgs. of potential grain output. Dung used as fuel in India is equivalent to over 6 million tonnes of nitrogenous fertilisers, a figure almost equal to the country's current total annual fertiliser consumption. An average family requires more than one cubic metre of stacked firewood a year, or wood equal to the

average growth from 2 hectares of natural forest. An obvious solution in most of the areas to the critical shortage of fuelwood is to grow new plantations. By using exotic fast growing species, plantations can produce more than 10 to 20 times the annual growth of natural forests. One hectare of this kind of plantation can support the firewood need of 15 to 20 people. In suitable sites indigenous fast growing species such as gamhar, Kadamb, Sissoo and bamboos can be planted to meet the local requirements of the people.

All growth requires a capital base. As in agriculture, land is a capital base also for forestry. The State has plenty of unproductive wasteland, road-sides, canal banks, village commons and degraded forests wherefrom increasing return can flow to the society if those can be planted up with suitable tree species. Orissa has just started changing over from conservation forestry to an experimentation in commercial forestry. The pace of change, if made quicker, can give a tremendous amount of employment to the labour families round about the forests and also produce a lot more of fuel and small timber for use in the rural areas. In the social forestry programme, while taking up fuelwood and small timber plantations on vast stretches of waste land, and scrub forests, it is imperative to build in the programme of tree fodder, tassar culture, seri-culture, and Lac Development by planting Asan and suitable fodder trees such as Kubabool and Agasti. Promoting Lac development and Tassar culture in the tribal areas of the State will immensely benefit the tribals and weaker sections of the people and provide them an assured source of income from the Asan and Kusum trees. Plantation of softwood fast growing trees such as Semul and Mahanim on private holdings can generate adequate raw materials for setting up at village level Matchwood industries, as commonly found in South India. For long it was thought trees could not be grown on agricultural lands. It has now been proved that suitable trees like Babool, Eucalyptus, Sissoo, Casuarina etc., can be grown on field ridges without affecting the crops and the land area per crop. Thus the overall productivity

from the existing land can be multiplied. The fallow lands in villagers back-yards can support Tamarind, Sajana, Babool, Barkoli, Neem, Agasti, Mango, Jackfruit, Cashew, Bamboo and other domestic and commercially utilisable trees. With the tremendous increase in population and gradual shrinkage in forest area and growing stock, the principle of sustained yield from the forests in the present day context, appears to be a wishful thinking at best, or a convenient lie at worst. The consequences of uncontrolled forest exploitation are of critical concern to mankind, for they could lead to serious environmental disruption and increased rural poverty. What happens with Indian forestry, while of interest and relevance to outsiders, is of paramount importance to us, for as India's landscape goes, so goes the welfare of hundreds of millions of people.

Historically ours was a forest surplus State with about 43 per cent of its geographical area under tree cover. From the satellite imagery, recently available, it is seen that about 19,000 Km² of forest areas have vanished and become treeless, out of over 67,000 Km² of total forest area of the State. Encroachments and shifting cultivation have largely contributed to this reduced forest area. Extensive deforestation for various projects have not been adequately compensated by reforestation of equivalent degraded areas. The transition from a period of forest wealth to a period of forest poverty, due to past neglect, has been rather sudden. Attention has now been sharply focussed on the problems of forest denudation and its attendant deleterious effects such as flood, cyclone, drought and exhortations are being made to the public especially the youth, to make the country green. Van Mohotsav and social forestry schemes are the programmes through which this imbalance can be corrected. Social forestry or community forestry is not a technology, it is a process of social change that requires the continuous participation of whole community in promoting forestry development for their own benefit. Spreading wood scarcity and land degradation have not gone totally unnoticed by Government. Scattered attempts of forest building in

non-forest areas have been made over the years with occasional local successes. But the overall record is a dismal one. Millions of trees were planted previously during a Vanamahostav and under farm forestry only to be uprooted by people or nibbled to death by livestock within a few years. Community forestry cannot be imposed from above and carried out in the face of a hostile population. Forestry carried out by deprived people themselves can vastly augment States forest resources even as it directly benefits those in greatest need. Although, on State-wide basis, the extent to which tree planting is compensating the forest losses is impossible to ascertain, there is constant upsurge of public opinion that the current pace of tree planting looks pitifully slow when compared with the pace of forest loss and slower still when compared with the gargantuan demands that will be placed on the State's forests by the fast increasing population in the decades to come. The State's forest has been exploited in a manner that maximises the immediate profits of a few but jeopardises the long-term welfare of the majority. Unless this trend is arrested, a time may come when it will cost more to heat the pot than to fill it.

The challenge facing the State is not just to halt deforestation and to plant enough trees to satisfy domestic, commercial and environmental needs. From a social perspective, top priority may have to be assigned to meet the elementary forest and wood needs of the poorest sections of the community. And with forest products, as with food, merely growing more produce is not necessarily sufficient to eliminate deprivation. Who does the producing and how the benefits are distributed are equally crucial considerations. Through the programme of social forestry and extension, the foresters are beginning to see the necessity of taking forestry outside the State involving the people throughout the State in growing trees to meet their own requirements as well as protect the land of which they live. Where acute wood scarcity prevails, the protection of wood-lands from the desperate and greedy is all but impossible.

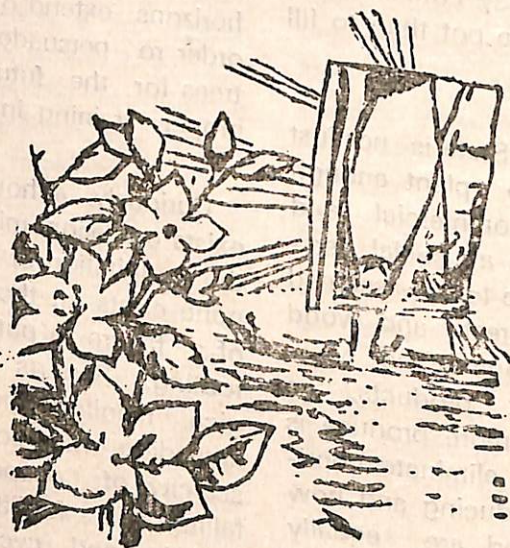
Past experience shows that when local people are not active participants in and supporters of a project, saplings and trees have a way of disappearing overnight. It was felt that Foresters have preached at the people too much, now it is being realised that they must work through and with the people instead. Pushed by economic necessity and pulled by the spread of egalitarian ideas, the planning strategy in forestry has been modified. Every Forest Officer from top to bottom has been asked to adopt a village, mix with the people and motivate them to grow more trees and protect trees/forests wherever they exist. A scheme for granting rewards to villagers, who take up plantation on private and community lands with own efforts and protect forests in the vicinity of their villages, is shortly being introduced in our State. There is also a proposal to protect the tribals and other weaker sections of the society from exploitation by traders who purchase trees from private holdings at throwaway price. A cadre of "barefoot foresters" who will worry less about the elegance of silviculture and more about welfare of the villagers whose economic horizons extend only to the next harvest in order to persuade them voluntarily to plant trees for the future is being created with proper training in extension methods.

Curiously, although substantial literature exists on economic gains possible through the exploitation of forest resources, virtually none exists on the economic consequences of a failure to put forestry on a substantial footing. Reports of the social and ecological manifestation of past myopia of spreading firewood, timber and fodder scarcity of deepening soil erosion and falling soil fertility of recurrent floods, droughts and cyclones are now common features in newspapers and professional journals. A major forest policy of the current decade is how to bring about a change that will result in a large share of resources being allocated to rural afforestation programmes directly benefiting small farmers. A combination of a strong political commitment at the top with broad participation and shared benefits at the

bottom, is a pattern if adopted can tide over the constraints on community forestry, which are less technical and economic than sociological and bureaucratic. It is the duty of the State and all its people to protect and improve the environment and conserve the living natural resources. The politicians, administrators, planners, foresters and the people have to make the State green through a multi-pronged effort of social forestry ; creation of man-made forests and augmenting productivity of existing forests.

Conservator of Forests

Office of the C. C. F., Orissa,
Cuttack.



It would be apt to conclude with a quotation from Ruskin :—

“The earth belongs as much to those who come after us as it does to us, and therefore, we have no right to indulge in such acts as would involve them in penalties or deprive them of the benefits which are their natural inheritance. In other words, we must leave the earth in as good a condition as we found it, even if we could not improve it in any way”.

MORAL REARMAMENT AND INDIAN YOUTH

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Shri NABAKISHORE DAS

A civilised society is guided by certain norms or values. We have social norms, political norms and moral norms, etc. Hence a civilised man must rearm the youth with moral armaments. An efficient army can win a battle with good weapons. Similarly we must arm our youths with moral weapons to be successful in life's battle of existence. The moral values belong to the domain of ethics or religion. The term 'Dharma' is wide and comprehensive to include morality from ancient times. India developed religious norms to guide the Indian society to speak the truth and not to steal, not to commit adultery which are accepted norms of a civilized society.

At different periods of human history many religious and cultural leaders are born in India to emphasise a particular moral and spiritual norm, which the society needs. The Buddha preached non-violence and Mahatma Gandhi evolved an ethical war called "satyagraha". Swami Vivekananda preached equality of all religions.

After the attainment of Independence India had adopted "secularism" as a political ideal of democratic Republic of India. What does the term secularism mean? It means the Indian State is no more a theocratic state. It is neither a Hindu nor Islam nor a Buddhist state. The Union of India cannot identify itself with any

particular religion. This ideal has deeply affected the educational pattern of India in the university. The Indian educational institutions do not teach morality or religion as a subject. As politics is separated from religion, the educational pattern is more or less secular. The connection between God and man is in the domain of religion. The democratic policy of India is not based on any religion. Hence the main movement is about economic and political values. The political parties do not speak of any religion. Therefore, this ideal of political life very much affects the youths.

Lack of rectitude

The temple, church, mosque or Vihar is no more a medium of religious instruction. People are more connected with rituals. The Indian youths visit cinema houses more than the temples. They attend to radio and television programmes with great interest. But our radios and television propagate less about morality or moral values. A young man or woman in any educational institution is supposed to get all round training to be the future citizen of our State. Education or training of the human child or youth is a very difficult task. It seems to me the system of education prevailing in India has not discarded its colonial colour.

Every subject on Arts or Science, taught in the University does not carry the message of morality to the youth. Parents are too busy in their occupations. They do not pay adequate attention for the moral training of the youth. The Government Servants of a secular State, as teachers, cannot teach religion in the Schools or Colleges as they get salaries from Government. Therefore, there is a great vacuum of moral training which adversely affects the psychology of our youth. Hence it is no wonder the Indian youths of our university have got no regard for discipline. Their mind is not well balanced. They are easily agitated. They lack training in human relationship. Character and morality are words found in the dictionary, placed on their table. It seems, book-reading and gathering of more informations is now called 'education'. If a young man is full of information he or she cannot be regarded as a perfect man or woman. A social man to be trained a good citizen must be baptized in the art of fundamental moral values. I use the word 'fundamental' as every society is based on some basic values, which sustains the society and State.

Our youths in the university use unfair means to pass examinations. Truth is spoken only by idiots. Cleverness and accumulating money by any means fair or foul is considered to be an ability or efficiency. There is now no big religious leader with his band of Sadhus to move in the country and preach moral laws. Life and society which are meant to be dynamic to achieve progress is now stagnant like a village pool. Hence it is for the leaders of our country to face the situation and find a solution. Without moral values no society or State can attain progress.

Need for pure food

To me, it appears, to break the vicious circle, we start from one point. That point to me it is pure food. Man's body and mind are the products of food. A man is known by his actions but it is pity that in our educational institutions proper attention is not paid to food. There

is no adequate arrangement for supply of pure food to the Indian students. Therefore, every College or School must first take steps to open good, clean food-shops and canteens to provide good and cheap food to our students. Pure food is not necessarily costly. This is the most vital problem, which our health department must look first.

Book-knowledge is now regarded has only pass-port to get employment. Character certificate is very formal. Any efficiency in sports or games is more necessary than morality. The situation has become such that birth control devices are available in pan-shops, near any educational institute. Chastity, Character, Truth, non-violence, honesty and morality are now decried as anti-progressive.

The cult of materialism and violence is regarded as progressive. Where is the place for an unseen "God" or moral values? Cleverness and cheating, telling lies or in a word "bluff" has become the new slogan of our modern age. Parents feel helpless and there is no forum worth the name to inculcate moral values and see that our youths become good citizens. There is a great deal of hatred for hard work; idleness and easy life seem to be the main aim of educated youths and service seems to be the only goal of life.

The importance of temples, churches or mosques is confined to old people. No doubt, youths join festivals but their real interest is in the cinema, radio or television. The teacher himself is also a product of modernity and perhaps the teachers also have not deeper faith in ethical values of life.

Money God

Man has created a new God called money. To acquire money by any means is termed as efficiency. A successful and efficient man may not be a moral man. In spite of high talks, we practise very low morals in modern society. It is tending to be "a moral". Leader's talk of physical needs and planning is introduced to achieve physical target.

But it seems India being a poor country, it needs an ethical standard to banish poverty, unemployment and unequal distribution of wealth. But how can a nation evolve an efficient standard of distribution without morality? Hence nepotism, favouratism, communalism are raising heads in our public life. Black-marketing, hoarding of foodgrains, food-adulteration are some of the known problems of the country in our home markets.

Hence what we need is radical change in our moral out-look and education. Every School and College must make special arrangement to impart correct moral norms to our youths. This can be done by starting a cultural front to be contributed by our students, say 25 paise per month or three rupees per annum as it is in vogue in Delhi Suba. Meetings and cultural propaganda are to be arranged and social workers may be invited to give talks to our boys on moral values and religious topics. The newspapers and the electronic devices can aid this propaganda.

Angry youths galore

All over India we face angry youths in the University and Colleges. It needs proper handling, and lead. Mere book-reading makes the brain sharpened like a blade of razor. Unless proper moral training is imparted in the formative period of our youths, they are bound to go astray and they develop a psychology of hatred for the elders. Unemployment, poverty and lack of good food push them to the cultmaterialism.

Hence economic planning though seems important, moral training is much

more important and urgent. The youth power is most powerful force to build any society or State. If good and moral values are not taught to them they may lead an "oamoral" life if not immoral.

The moral environment has to be evolved in our Schools and Colleges and our youths must cultivate the habit of analysing the problems, pros and cons of every act and cause and effect of every action they perform.

My appeal to the authorities of the University and the State is not to overlook the human training i. e. moral training as book learning. Arrangements have to be made at once for moral rearmaments and youths must be compared to an Army. However efficient and well organised the Army may be it cannot win a battle, unless it is well trained. Similarly, if our youths are not trained with a programme of moral rearmament, the nation cannot achieve progress. The fall of the Jadu clan illustrates the vital need of moral training. The Bhagabat depicts the story how drunkenness and dissensions ruined the Jadu clan of Shri Krishna.

The sublimation of human psychology to a higher ideal is a science like physics and chemistry. It is urgent that this science of training the human mind and energy is taken up seriously in every School and College and finance is provided so that the future citizens of India may get the moral training to rearm themselves morally to be good and useful citizens of India. Will the leaders pay immediate attention to this moral rearmament problem?

Advocate
Lakshminarayan Marga
Cuttack(2)

AIR POLLUTION



Shri ARUN K. BANSAL

Introduction

In spite of all space probes so far undertaken scientists have not been able to conclude with certainty about existence of life on any other planet. Naturally then our good earth is the only place with life. Therefore, it is moral duty of all living beings to do nothing to hinder the continuance and growth of life on earth. Left to themselves all species with an exception of Homo-sapien will live in perfect harmony with the nature and environment. Since formation of this plant, by use and reuse as well as recycling of the original materials. We have air, water and other necessities to meet our demands as well as we have atmosphere conducive to normal life. These cycles are now under threat of destruction by over population, resource depletion and pollution.

Until a few centuries ago, the nature was functioning without any serious interference by man. But of late interference in the working of nature by men, the most developed species on earth, has increased to a large extent and the environment has been damaged to such an extent that nature conservation concerns not only the conservationists, and environmental scientists but every sensible citizen. As a matter of fact, it has become the topic of the day among the educated citizens of the world.

There was a time when our earth was full of natural resources—air, water, food, providing all essentials of life in their purest form. Man to space ratio was small and the earth seemed to be large with inexhaustible resources. But now, with our fossil fuel depletion, industries, chemicals in agriculture, surface mining, overcrowding, generation of tons of harmful wastes and unbalanced resource distribution and their use, we have generated poverty, which in turn requires more and more resource mobilisation and consequently greater interference with the balancing forces of nature. Thus overpopulation—greater resource mobilisation—fast depletion of resources poverty forms a vicious circle.

But for the first time it is being realised by more and more people that earth is in danger and let us not forget that earth is all we have.

Development versus nature conservation

No doubt, we need industries for the development of the country. We need food to feed the ever increasing numbers. But let us not forget, that on the top of everything else, we need the environment atmosphere. We need the atmosphere full of pure air wherein existence of life is possible. There is no use to have other things if the environment is not capable to sustain life.

It is therefore moral responsibility of all citizens to take all necessary steps to save our atmosphere from the hazardous pollution and to keep the air reasonably pure. I use the adjective reasonable, because it will simply be utopian to think of having perfectly clean air at the present stage of advancement of civilisation.

What is pollution

Pollution is our undesirable change in the physical, chemical or biological characteristics of our air, land and water that may or will harmfully affect human life or that of desirable species, living conditions and cultural assets.

Pollution can be a geochemical (i. e. dust, sediment) or a biological organism or product or physical property (G. heat, noises or a chemical substance, radionuclide, argano-phosphorous compound) or trace gas that is released inadvertently into the environment with actual or potential adverse, harmful or unpleasant effects, which may be direct (i. e. affecting man) or indirectly being mediated via his resource organisms or climatic changes.

Types of pollutants

Pollutants are of two types. First are the non-degradable pollutants—materials, aluminium cans, mercury salts, long chain phenolic compounds and D. D. T. which either do not degrade or degrade only very slowly, in the natural environment. Such pollutants not only accumulate but are after biologically magnified as they move along food chains and biochemical cycles. Removal of these chemicals from the biosphere is extremely expensive or, rather virtually impossible.

Second are the bio-degradable pollutants—such as heat and domestic sewage, that can be dispersed or decomposed by natural processes. Such pollutants give rise to problems when the input into the environment exceed the decomposition capacity.

Air-pollutants

Air and water act as fluid media for most of the pollutants and air pollution is one of the most important types of pollution.

Air which has the life gas oxygen as one of its constituents is most essential for the continuance of life on earth. The vast population on earth consumes huge amounts of oxygen daily. However, the nature has got its own in-built mechanism to replenish the air with oxygen through green plants. But because of the changed conditions of increasing population and decreasing green cover on earth, the natural means are in sufficient to put back the desired quantities of oxygen into air. The combustion of fossil fuels (coal, oil and gas etc.) for releasing their stored energy is one of the processes causing pollution. Combustion releases carbon monoxide, carbon dioxide, sulphur dioxide, nitrogen oxides, fluorides and hydrocarbons etc. into the atmosphere. In addition to these major pollutants, traces of ethylene, acetylene and propylene are also released which pollute air and may prove fatal to many sensitive plant species. In industrially advanced countries SO_2 (sulphur dioxide) constitutes a very harmful air pollutant.

Polychlorinated biphenyls which are used as solvents and plasticizers in industries are now virtually world wide environmental contaminants. They enter the atmosphere when, for instance, synthetic-type rubber against roads. Refinery flares are conspicuous producers of air pollutants. Smog which denotes a combination of smoke and fog and PAN are gifts of industrial revolution and energy explosion which has overtaken our planet and is known to cause glazing, silvering, bronzing and sometimes reversion of the lower leaf surface of sensitive species resulting in serious crop losses. Fortunately the release of reasonably low levels of any of the above pollutants often does not lead to any serious consequence. This is because the global atmosphere is endowed with considerable absorptive capacity and has regular remechanism of its own to cope up with these pollutants but only if they are present in reasonably low quantities. If the concentration of any of these pollutants in any area increases beyond the tolerance of the natural regulatory

cycle, dangerous consequences are bound to allow.

Effects of air pollution

Air pollutants can seriously harm materials, crops and other livestock. They can spoil fabrics, surface coastings and commercial materials. Fluorides and arsenic compounds found in air can settle on fodder and become concentrated there. When eaten the fodder poisons the cattle. Almost every air pollutant can cause human sickness or even death when present in sufficient concentrations. Cases of air pollution disasters have been recorded from many countries.

Every year, we use about 2.1 million tonnes of coal and 1.25 billion tonnes of oil. As a natural outcome of the burning of such huge quantities of coal and oil, huge quantities of sulphur dioxide, carbon dioxide, oxides of nitrogen and other particulars in air are added into the air and the dwindling forests are not capable to convert such huge quantities of CO_2 etc. into oxygen. Hence the concentration of these obnoxious gases goes increasing gradually. Apart from this, high concentrations of CO_2 and SO_2 will be affecting the high energy particle filter ozone, provided by nature to protect us from the high energy solar and cosmic radiations and consequently increasing the danger by incineration.

D. D. T. came into use as a pesticide to control insect and pests harmful for agriculture. Huge quantities of D. D. T. have already become part of the atmosphere and natural systems. It is reported that nursing mothers in the U. S. A. carry 0.3 PPM (particle per million) of D. D. T. in their milk which is six times the normal and on the other side of the permissible quantities.

Well documented cases of serious damage, caused by ozone, peroxy acetyl nitrate (PAN) SO_2 , are already known.

Assistant working Plan Officer,
Bhanjanagar.

Some suggestions

The best solution of course, is not to interfere and reduce the interference in the working of nature. But this is not a feasible proposition.

What we can do is the plan the industrial development in the light of the pollution hazards, the exhaust from the industries must be pretreated or reduce their harmful effects. This has to be done through legislation as well as social and technical education to the managers of the industries. New industries to be established must take into account the availability of the resources and the concentration of pollutants in the area already existing. Emphasis must be given on the cottage and small scale industries. Excessive concentration of population in the industrial areas must be avoided by opening more and more job opportunities in the countryside.

Next step to be taken is in the field of energy. The dependence on the conventional and non-renewable resources of energy, i. e. coal, petroleum and petroleum products must be decreased. Technique must be developed to harness the safer sources of energy, the most important of these being solar energy.

To reduce pollution hazards due to pesticides and fertilisers etc. more and more efforts must be put into use green manure and cowdung manure and use integrated pest control method through biological methods.

Most important of all such measures is the proper land use. Though we need more food to feed our ever increasing population we must not forget the importance of granary as a vast factory to replenish the earth's atmosphere with life gas. A favourable proportion of land must be kept under green cover at a minimum of 33.2 per cent on an average. This must be the actual and not the legal green cover. This will go a long way in keeping our atmosphere suitable for survival and continuance of life on earth.

ORIYA DIALECT OF SRI MANDIR



Shri PURNA CHANDRA MISHRA

The holy city of Jagannath the Lord of the Universe is famous from very ancient times. It is not only a place of pilgrimage for the people of India but also for the foreigners. The geographical situation of Orissa is very much responsible for its relation with two Aryan languages, viz., Hindi and Bengali, with two Dravidian languages such as Telugu and Tamil, and some Austric languages like Kuruk, Kui, Sawara and Santali, etc.

The history of Lord Jagannath at Puri not only represents the cultural, religious and social history of Orissa but also it provides a key to the study of the Oriya language. The words used in the temple of Lord Jagannath are quite different from the Oriya words. When we trace out the history of these words we are astonished to see that some of them have come from Austric languages, some from Dravidian and a few from Persian group of languages. To illustrate these points, I am giving below the list of words which are very useful.

Dravidian Words

Emar—This word is originally derived from the Tamil word 'emperunamar'. The history behind this word is that great Acharya Ramanuja called one Govinda affectionately as Manmatha which means 'emperunamar'. The meaning of this word in Srimandir is earthen pot.

Pahuda—This word is originally derived from the Tamil word 'Pad' which means to sleep. This word is used for the sleep of kings and deities. This word may be compared with the Telugu word Pahuda meaning 'to sleep'.

There are also other words like 'Madala' which means first, 'Mahari' means the dancing girls or Devadasis which are originally derived from the Dravidian sources.

Kurukh Word

Tati—This word is derived from the Kurukh word 'Tati' which means a temporary wall made of bamboo laths or palm leaves.

Persian Words :

Garada—The origin of this word is from Persian 'garda' which means a temporary prison. But some scholars trace out its origin from the English word 'guard' which means watcher or attender. But it is actually used in the temple as temporary prison.

Mailam—This word originally comes from the Arabic word 'malham' or 'maraham' which means the ritual of anointing idols with sandal paste and other scents and taking off of the dress or ornaments from the idols. In the temple of Lord Jagannath this word is used in the same manner.

There are also other words like 'Gumuta' meaning a small door, 'Tadapa' meaning napkin-wrapper used at the time of 'Abakash' which are originally derived from Persian sources.

In addition to these influences there are words which follow the pattern of Oriya language in framing new words e.g., Pokharia meaning 'resembling a small square tank'.

In Oriya language this word is not used in this form. But there are words like :—

Thali	..	Thalia
Kuda	..	Kuda
Tangara	..	Tangara

Khei— It means a certain part of the offerings distributed to different sevaks of a deity as fooding allowance. Some scholars trace out its origin from Sanskrit 'Khad' meaning 'to eat'. Though some scholars have tried to trace its origin from Oriya 'Kha' that means 'to eat'. It does not correspond to any Oriya words of this type. But the word has been used in the Simachalam inscription of South India from which it can be concluded that the word 'khei' is perhaps a remnant of our old uses.

Some other examples are as follows :—

Adakani .. Clip. It is a traditional Oriya word.

Apasara .. Big pillow. The origin of this word is Oriya and it also influences the Oriya writers like Balaram Das, Bhakta Charan Das etc.

Baitha .. Lamp. This word also relates to the word 'baithi' which means pedestal at the bottom of a lamp or an image.

Chheka .. Time of occurrence. In the temple of Lord Jagannath the word is used as the aggregate of food cooked at one stretch or for one meal.

Chhatar .. The man who holds the umbrella at the time of festivals.

Dulei .. Warapper made of cotton. Balaram Das in the writing Jagamohan Ramayan has used this word.

Fulari .. A mixture of til oil and different scented flowers.

Jhari .. A narrow necked water jug. Some scholars trace out its origin from Sanskrit 'Jhar' and 'Dhar'. This word influences the ancient Oriya literature.

Katara .. Earthen vesee. This word comes from Sanskrit 'Katora' which means earthen vessel.

Kosa .. The boat shaped copper vessel for offering water to the deities.

Khuri .. An instrument like article to measure time. Kabisamrata Upendra Bhanja in his poem 'Labanyavati' used this word in this sense.

Nakachana .. A small bit of gold with stem below a bud worn on the bore on the side of nostril.

Odiani .. A belt worn as an ornament. The origin of this word is Telugu 'Uddianam' which means belt. But some scholars accept this word as a remnant of our old uses.

Pingana .. A silver pot to keep sandal wood paste.

Vedera .. Mixture of black gram and rice powder with water. This word is only used in the temple of Lord Jagannath at Puri.

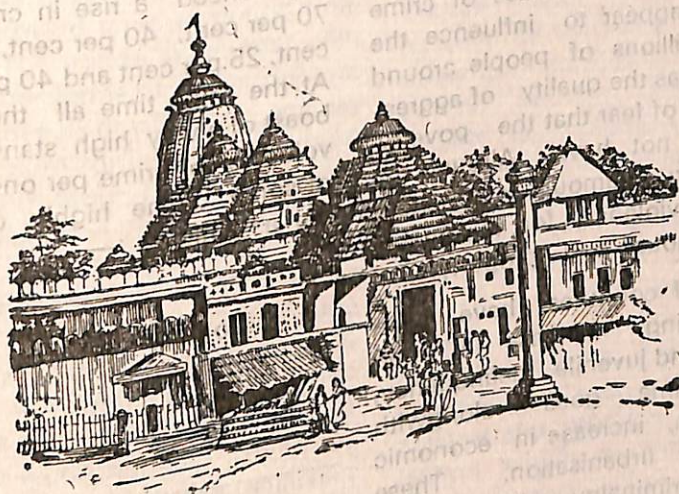
Not only the words but also the pattern of sentences used by the priests and sevaks are quite different from general Oriya uses, e.g. :—

- (i) *Bhoga tola heuchi*—Generally 'tola' means to pluck but it is used in different sense in the language of the temple which means to deal out.
- (ii) *Prasad paantu*—Generally 'paantu' means to get but here in Srimandir it means to take or to eat prasad.

- (iii) *Dhupa Uthila*—Generally 'uthila' means to rise, to wake but here it means to carry prasad.

From the differences in the construction of sentences, pronounciation of words and a separate vocabulary specially used in the temple, I intend to take the language used in Srimandir as a separate dialect of Orissa.

Suar Sahi
Puri-752001



Changing Concept of Crime and Criminal Justice System



Shri B. R. DAS

It has almost been conclusively proved that crime means second fear, the catalysm of war being the first. Increase of crime and fear of crime appear to influence the quality of livee for millions of people around the world. Crime has the quality of aggression and generation of fear that the poverty, disease squalor, do not have. Around the world, there is rising clamour for freedom from fear of criminal violence, for reasonable security for one's house and property.

A large number of countries have been experiencing alarming increase in their rates of criminality and juvenile delinquency. The increase of crime goes alongwith increase of population, increase in economic development and urbanisation. These increasing rates of criminality disrupt economic and social processes, threaten social welfare systems and impair the quality of life for average citizen. The developing countries, like the developed ones, in a similar manner, see they are gradually advancing industrial, agricultural health and welfare services accompanied by rising problems of criminality, delinquency and social disruption.

In U. S. A. there was rise of 150 per cent in crime during the last decade. During the decade 1955—64 France, Sweden Nether-

land, West Germany, Austria and Italy experienced a rise in crime to the tune of 70 per cent, 40 per cent, 54 per cent, 26 per cent, 25 per cent and 40 per cent, respectively. At the same time all these countries also boast of a very high standard of living. The volumes of crime per one lakh of population of some of the highly developed countries are as follows :—

Country	Year	Volume of crime per 1 lakh of population
1. Australia	1968	2,232.43
2. Canada	1970	6,831.0
3. France	1970	2,250.94
4. West Germany..	1970	3,924.0
5. Japan	1970	1,401.1
6. U. K.	1970	3,175.3
7. U. S. A	1970	2,907.0

As against this the volume of crime in India in 1970 was 174.3 per one lakh of population. The volume of crime of some of the under-developed and developed countries are as follows;—

Country	Year	Volume of crime per one lakh of population
1. Burma ..	1970	882.1
2. Ceylon ..	1968	314.34
3. Malayasia ..	1968	405.3
4. Pakistan ..	1968	189.17

The national crime trends from 1953 to 1970 are as follows. Crimes under different heads have been more or less stable over a seven year period, but there has been sharp upward trend in rioting from 1960 onwards. The trends in murder are the same as in other forms of crime against person. The incidence of offences against person remains more or less stable from 1956 to 1962—with around 25 cases per million of population. There was sharp drop in 1963 to 23.5 cases per million. But the pattern was restored in 1954. It was maintained in 1965-1966. After 1966 the crime successively increased from year to year. However, the incidence of this form of crime was not excessively high in India compared to world figures. Some of the conclusions arrived from the analysis of the crime figures from 1953 to 1970 are as follows :—

(1) The year 1960 marks a watershed when the period from 1953—1970 is taken as a block. From the year onwards there was general upward trend in most forms of crime. This can be explained in terms of social unrest that followed the year 1960 ;

(2) There was an interruption in this long term in 1963 to 1965, also due to social forces ; and

(3) There was of diversions in the pattern of property offences in 1963 to 1969. It may be added that the pattern in miscellaneous crime groups was generally divergent.

There may be various causes of crime. India has been passing through various stages of economic development and experiencing an increase in crime at the rate of 52.3 per cent during the decade ending in 1971, which was much higher than the rate of increase of population which was 27.4 per cent during the same period. The immigrants to urban areas become victims of a strange and discreditable environment. Culturally the urban society is heterogeneous in character. Many diverse groups live in modern cities. This cultural diversity limits or complicates social participation and may create conflicts in individuals involved. The social differences sometimes lead to aggression and to diverse forms of social deviation on personal disorganisation. Lack of strict social control, coupled with anonymity in the urban community contends to release the individuals from conformity to the set of social norms. Another feature of mobile urban society is competitive processes affecting the individual and their occupation. Much emphasis is laid on classes as the goal of self-realisation and the individuals' aspire for more material comforts and luxury. The strive for economic and social climbing. In their pursue for such climbing they are restricted by the limitation of the means to achieve the goal. Lower classes desire to achieve and semulate high level of satisfaction which is enjoyed by upper classes. These factors are responsible to a great extent for increase in crime in lower classes. The aspirations of upper classes do not remain static. It grows on what it feeds. Economic development and consequent concentration of wealth, power and status as well as rapid improvement in mass media, scientific and technological researches not only change the patterns of the conventional crimes both qualitatively and quantitatively, but also give birth to new forms of crime which are mostly perpetrated by people of higher social economic status. In the course of their occupational

activities known as white collar crimes such as fraud in advertisement, tax evasions, limitations of patents, trade marks, copy, right, food adulteration and so on are committed.

The emergence of new types of crimes during the last decade appears to be most disturbing factors in the lives of millions of people. Violence as a form of political products has proliferated in a way it never did before in the history of mankind. Kidnapping of political leaders, diplomats as well as wealthy business men and their children and holding them to ransom have become frequent occurrences in many parts of the world. New types of drugs and their novel addictive patterns in fact erode community life, mislead youth and generate crime. Hijacking terrorises the air ways, creates international tension as it took innocent lives. Thefts and destruction of invaluable works of arts and national treasures have been hitting the headlines from time to time. These forms of criminal activities spread outward and downward out-ward from country to country because of swiftness of communication of the sensational and downward from small violation groups, perhaps with political objective to the private violence of criminal seeking only his personal satisfaction. All specially concern is the role of youth. In this wave of irrational violence and irresponsible behaviour. In the proportion of the country, the proportion of young persons has increased sharply in the present decade. This has resulted in an increase demands in educational and training facilities, on employment opportunities, on housing, health and social welfare programmes and even on cultural and recreational facility. Above all the political involvement by the youth makes the matter complicated.

Such is the proof of a few diversifying reflection on the changing pattern of crime situation which poses a challenge in respect of the new dimensions of the criminal behaviour. How are we going to meet the challenge ?

The depressing trends on the crime front can be met by adoption of a plans and just criminal justice system. By criminal

justice system is meant the police, the courts and the correctional services together with these institutions, the agencies and ancillary services that provided the input into the system as well as those that operate on the periphery such as the voluntary organisations and social services. There are two handicaps for attaining its ideal system. Firstly there is little scientific knowledge of the causes of criminal behaviour. Secondly the basic factor which is bedevilled progress has been the disarray in the criminal justice system due to delay and confusion. However, the emphasis of modern days has been on the totality of the system a short of systems approach. To understand the features of crime and criminal activity, we have to understand the criminal behaviour in developed grow together. Development means more laws and regulations and therefore more acts of commissions and omissions which is complicated by over-crowding of population in a compact area. In these areas syndicated and organised crimes begin to flourish and acquire huge profits on the part of the profiteers who in turn involve the legislators or corrupt the administration. The organised crimes are inter-related to the social structure, symptoms of organised crime in the community, business infiltration by criminal interest, the control of organised crime is the responsible of both the citizens and law enforcement officer. The influence of formal and informal pressure groups help in protection of the commission of organised crimes. There are sometimes political patronage. The importance of a non-corruptible legal system cannot be over emphasised in the context of controlling organised crimes. There are 3 important types of vice crimes. There are (1) Gambling (2) Book making betting on sporting events and gambling devices, cards, dice and slot machines (3) miscellaneous letteries that are personally or completely dominated by a confederations. There are other forms of organised crimes also such as prostitution, drug addiction, obscenity and pornography and white collar crimes. Pertaining to organised crimes of white collar nature it has been found that the organised criminals

are deeply involved in business ventures. These practices are highly refined techniques of violence and non-violence, designed to avoid, publicity that may associate a business venture with confederate crime organisations, black-marketing, money manipulations, maintaining exclusively control over a business activity like city bus, taxi, cab, etc., prohibiting others to be in the business are some of the examples. In the racketeering, it has been noticed that the militant groups exercise considerable influence. Militant group has a force in organised crime has been quite in play whose ultimate goal is the violence to overthrow the present form of the Government. The militant groups include both political radicals and social reactionary who pose problems for law enforcement.

Even piracy on the high seas is a crime of organised nature. The question arises as to whether crime must necessarily rise with development even in future. Perhaps not is the answer. With wise planning such relationship could be negated to some extent. Due to speed of growth sometimes the wise planning is upset and with little opportunity for consolidation and accommodation to new circumstances the overwhelming the place of change with its social and cultural uprooting must have its effect on the human constitution on mental balance on attitudes of conformity and behaviour. Hence, it is, therefore, not surprising that the development will be marked by typically rising rates of crime. Something more than the normal has to be done to deal with growing crime in a developing society.

It might reasonable to ask ourselves how much of crime we want to reduce, if the amount of crime is any indicator of the degree of development. The true equilibrium between development and law and order, as society moves forward may be the ideal to which we have to aspire, but which may not be fully realised. But it is worthwhile to make some attempt to approach. What is criminal justice system and what are the tendencies? As mentioned earlier the different components of the

go in different ways with little collaboration and is less cohesion which need to be attended to. Nearly 15 years ago UNAFEI in Tokyo started the practice of including in its training courses on crime prevention and treatment not only correctional workers, but also policemen, prosecutors, judges and social service administrators. The aim was to envisage greater co-ordination of policies and practices in the sphere of crime prevention. In the treatment of criminals, to ensure greater awareness among prosecutors and judges of social and human implications and finally to generate greater appreciation of the difficult problems that each of the components of the system as on the efforts are being to overcome them.

Some specific elements of criminal justice system merit consideration in respect of the direction which they tend to move in future.

Role of Police in respect of changed Climate

The police are required to perform functions which involve a wide range of social and behavioural problems, to deal with all sorts of conflicts from family quarrel to large scale students protests and communal disturbances. Two important aspects of the role of police are bound to attract almost universal attention during the next decade. First of those is the role of civilians in the ancillary tasks of law enforcement agencies. Clerical and mechanical functions, specialised duties in such fields as research science and technology, would be undertaken by civilian population in future. Police women have certainly been an asset to modern law enforcement techniques particularly in the juvenile field, in dealing with family divisions and in social service oriented duties. The trained social workers will be associated with the police in dealing with alcoholics, beggars and mentally ill. Secondly, police community relationship have been critical factors in the disturbance that took place due to public apathy or hostility towards the police. Another interesting development in this respect is use of non-police security personnel as guards, caretakers and similar services with potential

for crime prevention. This type of civilian policing of factories, workshops, commercial premises and even private housing projects is bound to increase obviously because the state police services can not cater to all these requirements.

United Nations and Police Ethics

At the United Nations Congress on the prevention of Crime and treatment of offenders held in January, 1975, a topic that was discussed was the developing role of police in criminal justice system. Though there was no final conclusion arrived at, yet there was significant move towards the adoption of a universal code of police ethics and in fact a draft code was submitted for consideration. It defines police obligations which include to prevent violation of law, apprehend and prosecute the law breakers, maintain order and public security under the laws of the land and the duty to maintain and promote human rights as contained in the universal declaration for which every police officer should receive proper education and training. Another change in the draft states that summary execution, torture and other cruel inhuman or degrading treatment and punishment and for that matter in general every violent act against the physical and mental integrity of individual are also prohibited. A declaration condemning torture and other inhuman and degrading treatment or punishment was passed unanimously by the one hundred or odd participating nations. This declaration was adopted at the 1975 Session of general assembly.

The next element of criminal justice system which has to be considered is to the courts. The system has nulled the work of correctional service and hampered the rehabilitation efforts because large number of accused persons are detained in custody pending trial for even minor offences. Secondly, the necessity to speed up to the prosecution and thirdly, the need of simpler procedures and the need to work out a number of alternatives to imprisonment. Existing systems of bell in most countries tend to favour affluent

accused persons as in fact that the system exemplified the opposite of what was intended—one law for the rich and another for the poor. In recent years some attempts have been made in few countries to remedy the situation. Apart from the well-known methods of fines and probation, some other alternatives to sending a convict person to prison for a short term are being tried in various countries with considerable success. Conditional release (Without Probation), release on the security of a bond with or without surety, week and detention centres for the younger persons, labour camps for those serving sentences in lieu of fines; community service projects in place of short term imprisonment should also be put in the statute book.

In recent years a tendency of decriminalise social offences such as drunkenness, narcotic addiction, gambling, prostitutions and vagrancy has been strongly advocated in some of the countries. The failure of existing criminal justice system particularly in developed countries, to deal effectively with the problem proportion of the operation of the system. But however, the public concern is marked gradually in bringing the offenders to book.

The direction that correction and correctional services have to be taken in the last decade remains no longer in doubt. The effective and correctional institution in reducing crime and recidivism and rehabilitating offenders have been admitted but it is difficult to assess whether this is due to lack of adequate rehabilitative methods or to the lack of supporting after-care services, or to the need for more community involvement in facilitating the reintegration of the offenders back into the society. Much emphasis is being placed on what is called treatment in the community other than probation. The offender is a product of community and he is to be rehabilitated in it. The objective of imprisonment should be as a corrective measure and the accused and the poor should have the right of reasonable access to the courts and to legal services for protection against personal abuse. There have been compensation schemes providing

the relief to the victim in countries like New Zealand, Japan, some states in the American continent and the United Kingdom.

The following improvements are required to be adopted in countries where crime has been developing into a potential threat.

(1) Exchange of crime and delinquency data between different countries—Dr. Chang urges creation of a new international organisation under the auspices of the United Nations to monitor and exchange information on crime problem for better crime control.

(2) Improvement of crime-control mechanisms and procedures in identifying and apprehending offenders.

(3) Development of more effective prevention approaches in order that citizens are less disposed to committing criminal or delinquent offences.

(4) More effective rehabilitation approaches to deter convicted offenders committing future criminal or delinquent offences.

(5) Improvement of criminal justice systems through a cross-cultural comparison of such other variables as judicial procedures, Legal rights of accused, arrest between effect or varying penalties (e. g. capital countries for similar offences and law enforcement methods punishment) and law enforcement methods of surveillance (e. g. electronic bugging).

(6) Improvement in criminal justice systems through an international comparison and appraisal of activities that are defined as illegal in some countries but not in others.

(7) Examination of the international applicability of theories of crime and delinquency etiology which may lead to the development of more valid and usable theories.

(8) Consideration of new international arrangements to control such criminal endeavours as drug traffic, blackmarket

activities, airline hijacking, smuggling, assassinations by foreign attackers, harbouring of fugitives piracy, war crimes, art treasure thefts.

Though crime is a perennial problem, it did not come of age as a major public issue until 1960. Finally statistics published by the SPI, U. S. A. suggests that between 1966—71 crime has increased in U. S. A. by 80 per cent whereas total population rose to 5 per cent. If crime is broken into its major categories crimes of violence rose 90 per cent and crime against property rose by 80 per cent. These crime symbolised a dynamic society and expectations of its elimination is unrealistic. Expectations of some level of control over both the quantity and quality of crime is a more attainable and desirable goal. Some people urge punishment, the building more jails and hiring more police; others place emphasis on rehabilitation and stress they need for more psychiatrists psychologist and social workers. The real answer is; in order to get rid of crime the man himself must change. Many crimes go unreported and there is no way to document their number. Many business firms will not be interested to prosecute especially lifters, embezzlers or pilferers because they believe the damage to their reputation will not be more costly than the satisfaction that might result from a conviction. If we can successfully adjust men in prison after they run the whole gamut of the law, if we can get them over the fear of work, if we can send them back to society and little better than when they enter, then how much more sensible it would be if you could reach these cases earlier in life before the damage has been done. It has been suggested that we should reach them in the early years of childhood before they become delinquent and before we allow them into a criminal career.

Change in any individual, if it occurs, must be voluntary. Our role, must be facilitative, to provide the opportunity for change for those who want to do so. There is demand for better housing condition

of the inmates of the prison, over-crowding is to-days phenomenon in prison. They demand for better conditions and better facilities to prisoners is coming at a time when rapid growth of prison population makes it increasingly difficult even to maintain the present standard.

The problems we face, however, cannot be solved by those of us in the criminal justice system alone. We cannot be expected to overcome the effects of broken homes, poor education and the decline in the influence of temple and family. These problems are community problems and to

A. I. G. of Police,
Cuttack.

solve them we need of the help and understanding we can get—from public, parliament and the State Legislators and from a more balanced correctional system and philosophy.

Leaving things to history and chance will be failure of community and its leaders. Development syndromes are always drawn on contours on democratic stability and domestic peace in society. 1970's are the most appropriate time when we should look backward and forward not to grapple, but to clinch the major issues that be-devil Indian Police, correctional services, social workers and criminal justice system.



ANTIQUITIES OF PEDAGADI

—Shri K. K. BISOI

There is a growing realisation among the archaeologists that an area of survey deserving special attention is the little known archaeological site of Pedagadi in Mayurbhanj district. The historical places like Khiching, Haripur, Kainsari, Ranibandha, Badasahi, Dhudhua, Puradiha, Musagadia, Itagada, Radha, Dihirakula, Gonal, Pedagadi, etc., are rich with Brahmanical, Buddhist and Jaina relics of the past. Mayurbhanj is famous for her historical relics. Sculptures of different ages, copper plates, Kushan and other coins specially the terracota of the place speak of a developed civilization in the past. Due to the efforts of scholars like R. P. Chand, N. N. Basu, P. Acharya under the royal patronage of Bhanja rulers of Mayurbhanj the importance and glory of Mayurbhanj could be brought to light at the dawn of 20th Century.

The village Pedagadi is one of the important archaeological sites of Mayurbhanj. The place is situated by the side of Baripada-Nilgiri Road 48 Kms. South-East of Baripada on the bank of river Kala.

The remnants in this village on the banks of river Kala show that there was a temple dedicated to deity Bhimesvari in the past. On the top of the mound a marble stone piece is seen which was used for worship of the Goddess Bhimesvari.

A good number of makra stones used in the temple are found lying scattered on the meadow nearby. Some have since been displaced by the miscreants.

Some sculptures of black granite stone are lying at the foot of the mound uncared under vicissitudes of nature. As ill luck would have it, an important image of Mahisamarddini Durga having ten heads is missing from the site and has not yet been recovered. What is more pitiable is that no description of the image is available in historical records. Apart from Mahisamarddini, Barahi, Parvati, Vrsava, Chamunda, Bhairava, Yama, Ganesa, Karttikeya and a mount of black granite stone are found at the site. The magnificent workmanship of the images reveals the standard of artistic genius our forefathers had.

The eight handed *Ganesa* of 57 X 36 Cm. in size is very attractive and is a magnificent piece of sculpture in dancing posture. It is adorned with a snake in both the upper hands. It holds a ladu (sweet) in second left lower hand from the top. The third left lower hand from the top is with an amkusa. Akshamala is placed in right upper hand from the top. The third right upper hand is in varada mudra. The symbols in both the lower hands are not visible. Two images are found on

both the sides of the deity. Six small images are carved just below the God and no mount is seen with the image. Perhaps the mouse is hidden beneath the ground as the entire slab is not visible. But Ganesa found on the wall of the brick built temple of Lokanatheswara at upper sahi is having its mount at the foot.

The handsome *Karttikeya* certainly a praise of visitors is 76 X 32 Cm. in size. Karttikeya son of Lord Siva is a God of warfare holding the portfolio of defence in the kingdom of heaven. He can have eight or six or one head. He is seen with twelve or six and two hands.

The image of Karttikeya of Pedagadi is having one head. Above the figure of Karttikeya are two flying angels on either side of the slab. The cock (a cock crescent symbol), anikusa are arts of high order and one cannot but praise the sculpture for his genius. The image corresponds to the description given at P. 77 of the book 'Iconography of the Hindus, Buddhists and Jaina' by R. S. Gupta.

The image *Chamunda* one of the mother Goddesses of 93 X 40 Cm. worshipped as Goddess Bhimesvari is an antiquity of importance. It is seated on a corpse and a jackle is carved just at the foot of the deity. She wears a garland of skulls and holds a vessel of blood in its right hand. It has an emaciated body and sunken eyes and ten hands. The belly of the image is empty and thin. The image corresponds to the description of T. A. G. Rao in his book 'Elements of Hindu Iconography' Vol. I, Part-II at P. 386. The awful Chamunda is worshipped by the villagers on every Pana Sankranti day and treated as the presiding deity of the place.

The image of *Bhairava* is an unique specimen of art. The size of the image is 52 X 41 Cm.

Bhairava is an inferior manifestation of some portion of Lord Siva with the idea of cruelty. All the Bhairavas are indicative of something fearful.

The Bhairava of Pedagadi is with four hands and the left lower and right upper hands are broken. The left upper hand is with a khetaka and the right lower hand is holding a pot touching the chest. Kundalas, sacred thread, armlet, girdles and decoration on the head are full of artistic delineations which may be in existence for more than one thousand years.

The Barahi carved out of black granite stone measuring 56 X 32.5 Cm. is one of the important antiquities of the place.

The female counterpart of Baraha is Barahi. It is one of the luminaries of Saptamatrika or Mother-Goddess. It has the face of a boar and colour of a storm-cloud. A Barahi wears a karanda-mukuta and is adorned with ornaments of corals.

The present Barahi has got four hands out of which only two hands are visible. It holds an amkusa in the upper right hand and a pot touching the mouth in the lower left hand. The karanda-mukuta adorns the head, girdles and sacred thread the body of the image. Two images are carved on either side of the Goddess.

The image of *Yama* made of black granite stone in 56 X 30 Cm. is with its mount buffalo.

Like Agni, Yama is regarded as an attendant on Surya. He is known in the puranas as the son of Surya and is worshipped with Indra and other Lokapalas. He has a club and a pasa in his hands. His eyes are like bright fire and is seated on a large buffalo. He is Controller of rules and his emblem is buffalo.

The present Yama has got four hands, two are broken and the left lower hand is with a pasa and right lower with a danda. It is in conventional style and no artistic peculiarities are found with the image. This corresponds to the description of Yama given at P. 25 of the book 'Iconography of the Hindus, Buddhists and Jains' by R. S. Gupta.

Besides, *Vrsava* (70 X 40 Cm.) Paravti (80 X 39.5 Cm.) broken pedestal of Durga

(80 X 40 Cm.) and a mount (40 X 30 Cm.) made of black granite stone are also images of importance.

The image of *Mahisamarddini Durga* kept in a sized hole in the wall of Siva temple situated at Harijan Sahi of Pedagadi is worth mentioning. Out of the ten hands, eight hands are intact. The image is made of black granite stone with beautiful carvings. It is having all the conventional symbols in its hands and it is 61.5 X 37.8 in size.

Besides, Mahadeva temple by the side of Panchayat Office, Jagannatha temple and Siva temple, Baseli temple and Lokanathesvara temple of upper sahi are found in the village.

The sculputres of *Brahmani Nrtya-Ganapati*, two Mandiracharinis and one Kshetrapala are affixed on the inner wall of the lokanathesvara temple. This temple was built in 9th or 10th Century A. D. The architectural style coresponds to that of rekha deula of Kalinga style. The image Bhahmeni is one of the mother Goddesses with three heads visible in standing posture on a lotus. It has got four hands of which the lower right hand is broken. The upper right hand holds akshamata and upper left and lower left hands are adorned with ankusa and Kamandalu respectively. The image is having mukuta and two lotus buds are carved on either side of the image. The mount swan is placed just beneath the conch. The measurement of the image is as follows:—

Pedestal 35.5 X 17.7 Cm.

Swan 4.5 X 3 Cm.

The eight handed *Ganesa* is on dancing posture on a lotus. This is a representation of Ganesa as dancing and popularly known as Nrtya-Ganapati. The mount mouse is available just beneath the lotus. Two ladies in worshipping posture are also found in both the sides of the image. Two angels are engraved on upper part of the slab. Both the upper hands hold a snake which forms an arch over the image. The second right hand from the

top is in Chin mudra and third righ hand is with a book and the lower right hand is adorned with an akshamala. The second left hand from the top is holding an amkusa and the third hand with ladu (sweet) and the fourth hand is placed on the belly. The measurement of the image and the pedestal is as follows:—

Pedestal 72.8 X 33.5 Cm.

Image 46.5 X 26.6 Cm.

Lotus 15.5 X 5 Cm.

The image Ganesa has got similarity to some extent with the Ganesa at Bhimesvari temple compund. But the mount of Ganesa at Bhimesvari compound is not seen and from architectural point of view both the Ganesas appear to be of same type of stone and are in same style.

Two images of Mandira Chariots are found in the temple of Lokanathesvara. Commonly, the Mandira Charinis are found in a temple just beneath the amalaka. From the very name a Mandira-Charini is treated as a female deity. But no female character is found on the deities and even in iconographical texts. Four Mandira Charinis are kept in all the directions. The intention of the sculpute is to give protection to amalaka. The present Mandira Charinis are plain in construction and not so important from architectural point of view.

An image of Kshetrapala is found on the wall of the temple. Kshetrapalas are invariably found at the entrance of ancient temples consecrated to Siva lingas. His hand is decorated with serpents entwined like braided hair. His eyes are like balls and teeth are exposed. He wears a garland of heads and a snake adorns his body like thread. The present Kshetrapala is a common one both in style in construction.

It is known from The Archaeological Survey of Mayurbhanj' by Late N. N. vasu that the village Pedagadi was famous for Jhadesvara Mahadeva temple. But Nrsimhanatha temple is not in existence at present. A new temple of Jhadesvara

recently constructed is found in the village. It was known for manufacture of eight arms.

N. N. Vasu has assigned the sculpture of Pedagadi to 12th-13th Century A. D. But from the iconographical point of view the sculptures on still be attributed to an earlier date i. e., 9th Century A. D.

N. N. Vasu in his book 'The Archaeological Survey of Mayurbhanj' states that Sanskrit scholars like Pandit Vasudeva Tripathy and Dasarathi Mishra who flourished in

the 13th Century A. D. were inhabitants of Pedagadi. Although no Sanskrit scholar of importance is available in the village at present, the tradition is still alive in palmleaf manuscripts found in plenty. In course of survey, the author could notice a good number of manuscripts on Ayurveda, Dharmasastra, Purana, etc., in the village and in adjacent areas which are getting lost.

The antiquities of Pedagadi are pride of the nation and their protection is the duty of every citizen of India.

Orissa State Museum,
Bhubaneswar-14.



ACHIEVEMENTS ON FOOD FRONT

The year 1978 witnessed comparative ease and stability of the prices of all food stuffs and other essential commodities and Government commodities of mass consumption. Government in a bid to bring down the price of rice in the State which is the staple food of the people, have removed all restrictions on movement of rice which is in consonance with the spirit of policy of free trade of Government of India. The hitherto monopoly procurement scheme of the State Government to build up buffer stock of rice has been replaced by a more convenient and suitable method of taking delivery of rice from miller wholesale licensees keeping in tact free trade policy. This free trade policy has gone a long way in guaranteeing minimum support price to the producers and help building up of a buffer stock for unforeseen eventualities.

To safeguard the interest of the producers and farmers and to prevent distress sale of paddy, Government have fixed the procurement price at Rs. 85, Rs. 89 and Rs. 93 per quintal of coarse, fine and superfine varieties of paddy respectively. Though the procurement price of paddy has been raised by Rs. 8 per quintal compared to the price of last year the coarse rice is sold cheaply through fair price shops Rs. 1.60 per Kg. which has immensely benefited the vulnerable sections of the community. 76,835 M. Ts in terms of rice have been procured till the 20th February, 1979 during the current kharif year beginning from the 1st November 1978. The incidents of distress sale have to a large extent been averted or

minimised because of heavy procurement of rice at support price and free movement of rice outside the State and mobilisation of the field staff to come down heavily on the unscrupulous purchasers.

Procurement and distribution have gone hand in hand in the State. The public distribution system operates through a network of retail shops throughout the State for supply of essential commodities such as rice, wheat and kerosene oil etc. to the consumers both in rural and urban areas. Due to free sugar policy, sugar is freely available in the open market at reasonable rate.

Another progressive step in the sphere of industrialisation is setting up small rice hullers in villages. Liberal grant of permits to persons willing to set up small rice huller units in the villages opened up a new vista in rural industrialisation. During the year the Government have issued permits numbering 3,788 to different persons for installation of rice hullers in the rural areas of the State.

The activities of Weights and Measures Department have been improved for protection of both consumer's and producer's interest. Systematic actions have been taken to reverify weights, seals and measuring instruments in trade premises by organising camps in different parts of the State. Reverification of weights and measures used in Postal, Railways, Industries dispensing pumps have been systematically taken up.

Of late, because of short supply of diesel, kerosene and cement a climate of scarcity has occurred. But in the meanwhile, overall improvement in supply position, has considerably minimised the Crisis. To prevent blackmarketing and admixture of petroleum products Government have taken steps by issuing the Orissa petroleum Products (Sale by retail outlets) Order, 1978, under which every dealer shall at his retail outlet sell petroleum products conforming to the quality, specification supplied by the oil distributing company and in no case any petroleum products

sold or supplied by him shall be below the said quality specification.

The Food and Civil Supplies Department of the State Government has kept a special watch on the trend of prices of essential commodities of mass consumption. Various measures taken by them have stabilised the prices of essential commodities like rice, wheat, mustard oil, vanaspati, sugar etc. The State Government are contemplating to strengthen and expand the public distribution system, weights and measure and the Market Intelligence for protecting consumers interest.



MURDER



—M. F. AHMED

Armed guard guards
the treasury round the clock
the treasure stored
safe within concrete block.
Open treasures stand
in form of trees
spreading over
hills and valleys.
Forest guard looks after it
more than his own self.
Trees worth crores distributed
in open without a lock and safe.

Man depended on forests
so say scriptures.
Now also people look to the
forests—the foster mother to agriculture.
On one hand demand on it
on the other need to save forest.
Eternal clash of supply and demand
to preserve and part with.

He was devoted and determined
to save the forest.
They came determined
to humiliate, cut and clear forest.
Both had strong points
on individual stands,
And no one wanted
to yield for the other.
Just a dialogue turned
To heated argument.
And the inevitable
unpleasantness followed.

An axe on his forehead fell
tearing his green berret.
An another on him
right on his back.
He was flat on ground
with his hammer in hand.
He lay in a pool of blood
that seeped into
ground he dearly loved.

The keeper murdered
and property plundered.
The sylvan beauty raped
lay bare and barren.
There were none
to sympathise and mourn
but his beloved young
widow and the new born.

(* From Indian Forest College Magazine, 1978, Dehradun)

Planning Officer, Office of the C.C.F., Orissa, Cuttack.



The Role of Family Planning in the Welfare of Child



—Shri SANGRAM SINGH PATTNAIK

It is known that Nearly 92 million children in India live below the poverty line, in conditions difficult for survival, 46 Millions of them are in the vulnerable age group of 0—6 years. Of these 46 millions, 34 millions live in rural areas, 2.8 millions in Tribal areas and 9.2 Millions in cities and towns. And the majority of these children live in an environment that hampers even minimum development. In the languages of an well known poet that the children are the living poems "Better than all the ballads that ever use song or sold". According to Tagore "Every child comes with the message that God is not yet discouraged of Man". The above statistical information which presents the condition of the tribal in attentive and it is so crucial in the areas that it will lead to a great problem and hence its realisation by us is very very important. It is considered that the children of the real assets to a nation. The children of today are the promising citizens of tomorrow. In the development of a nation, the care of children and well planned conservation and development are, therefore, most important. Therefore every society, every family and every person must see for the upbringing of the children.

There are a number of problems faced by every child in our country. They are nutrition, health, sanitation, education and

child labour and etc. Nutrition, health and sanitation are usually linked with each other. The condition shows that 7 out of 10 children in our country go to bed without food and maximum of children do not know about the variety of food except their daily food. The most important necessity of growth and good health of children is variety and vitamed food and also adequate food. Every child in the age group of 0—5 must have to be fed with adequate food and it is more important and essential at this age. The deficit of this type of food will lead to under growth of children. The physical growth of children depends upon nutrition and due to poor nutrition the children are reaching to serious consicuousness. The example shows that over 12,000 children in the country are loosing eye sight annually due to want of vitamin A and the physical growth of the children are stunted due to bad nutrition and hungry stomach. Beside Nutrition and Health the children are die out of cholera, dysentery, typhoid and diarrrohea due to want of proper sanitation. The children will not grow and will not stand as our successor unless they will be saved from such type of health hazards, which are caused out of proper sanitation. Further there is no enough Doctors in our country to look into the care of such children.

Every child must have to be educated. It is the duty of the parents to realise the value of Education. Therefore, they should send the children to school for their education. A number of problems are being faced in the area of education for the children in rural areas due to disparity of distribution of finance, number of schools, level and number of teachers between Urban and Rural areas. Besides this Education has not yet brought the understanding among the people, and also the people do not reach to the position for which value of education and their roll in the education process has not yet been awarded. It is seen that in poor areas 5 out of every 10 children hardly get a chance to go to school.

Besides these problems there are also millions of children who are categorised as handicapped and include deaf, mute and blind and arthopedically and socially handicapped. It is seen only a little average of such type children are getting benefit. The destitute children are also faced a great problem in our country due to social phenomena and formation of unclear families. This destitute children is increasing year by year and the estimation shows that they are 1.5 million in number. The another problem which the children in our country are facing is child labour. This is a social evil and has not yet been abolished though several steps and countersteps have already been taken. The children are being engaged as domestic servants, cleaners, shoeshiners, boys and etc. due to financial difficulties which press them to become as such. Although employment is necessary under our economic system, yet everybody must keep in mind that the welfare of the child is first and their welfare can be carried only by engaging them in first and foremost services.

To eradicate the above problems of children, every individual should try to check the population growth. The growth of population day by day leads the child to be hungry, want of proper nutrition, lack of sanitation and to become destitute and handicapped children and finally engaging them as child labour. India

has the second largest population in the world. According to the 1971 census, the India population was 548 million with a density of 1,178 persons per Sq. Km. Out of this 41 per cent of total population or as many as 228 million are children under 14 years of age of whom 46 million are estimated to be below poverty line. Out of these, about 186 million then lived in the 567,338 villages and the rest in urban areas. In our country in each year 23 million babies are being born. Both mortality and birth rates are high. Infant mortality is approximately around 120 per 1000. Live births are higher in rural than urban areas. The rate of child growth so also the rapid population growth put a great problem among every individual for which a solution must be identified. The welfare of child can not be brought unless there will be a control of birth rate and check on population growth. The rapid growth of child population affects the surviving child who has to face the problems in the form of adequacy of food shelter, medicines, education and employment in future. It is also to note unless the population is not controlled then one day it will go to become reduced due to slaughter war and destruction and also by natural disaster.

Thus to save from these population problem we have to find out some ways and means by which the problems can be tackled. Every individual and every wife and husband in a family must have to realise the consequences of population growth. Child marriage is a social phenomenon which should be strictly to be stopped through separate amendment. Everybody in the rural and urban areas should know the happenings those are resulted in a small family. They must have to know the facts of sterilization. Besides in schools and colleges the usefulness of sterilization must be taught. The family planning programme must have to be revived and taken as an important process to check population growth. It is sure that sterilization will be success through family planning programme but it should not be pressed but it should be made through modifying the brain of people and then we can say popula-

tion can be checked. It is seen that if 30 sterilizations per day will be made in a hospital then 5 crores of people will be sterilised in one year if considered the existing couples and hospitals of today and it is sure that population must be checked.

In our country the children are not getting adequate food and variety of food due to cost of food and fuel and fertiliser. The children are suffering from different diseases due to want of proper sanitation because of low income, housing facilities are inadequate and environmental sanitation is poor. The children are not going to school for education due to want of food. The parent are in the opinion of that "what they will get from education by deputing their children to schools while they are sleeping in empty stomach". So these problems of children cannot be attained unless we have a population policy. Since the child is the future of tomorrow, every person should know the usefulness of family planning. Further the mother has to see in a family as if she should not be suffered by various diseases due to unwanted children and due to want of vitaminised food. Every person must have to be explained to every individual both in Urban and Rural areas about the danger which India is going to be faced due to alarming birth rates. They must learn how to live better. They must be taught

the welfare of the child in a family is the first and utmost attentive leaving of which their future in bringing a bright family will be stopped. Both the wife and husband in a family should learn the theory of "Struggle for existence", and side by side they have to know that the welfare of children can be done more attentively in a smaller family than from a larger family. The roll of mother in a family has the greater importance. She must see for the welfare of his first child before she gives birth to the second. She has to bear in mind that about a million of children died of malnutrition and other aggravating causes and many of those who survive are in desperate need of nutrition and health care. No plans, proposals and policies will help in reducing the birth rates, which is the only key for the welfare of the child unless every person in every corner realise the consequences of population growth and the problems they are going to be faced due to over-population. This realisation can flow among every individual if they follow with the slogan "DELAY THE FIRST : SPACE THE SECOND : AND STOP THE THIRD" And thereafter which the tells of John Ruskin can be fulfilled "The real wealth of a nation is not the amounts of the coins or counters or bank notes, that it possesses but its people and not least of all, its children".

Masterpada,
Phulbani-762001.



ASHOKA AND KALINGA WAR



—Dr. A. JOSHI

The rock edicts at Dhauli and Jaugada and other parts of India, the broken pillar at Bhubaneswar, the excavated materials of Sisupalgarh and Jaugada, Kautilya's Arthashastra and the Ceylonese chronicles are the main sources of information regarding Mauryan emperor, Ashoka and Kalinga war.

The great Mauryan Emperor Ashoka (273—232 B. C.) invaded Kalinga in his 8th regnal year as is known from the thirteenth rock edict. The XIIIth regnal year also refers to five western kings such as Antiochus Theos, king of Syria (261—46 B. C.), Ptolemy-II Philadelphos king of Macedonia (276—239 B. C.), Alexander king of Epirus (272—55 B. C.). All these contemporary kings lived in 256—57 B. C. The date of engraving is the 12th regnal year of Asoka which may be calculated as 256—57 B. C. The accession of Ashoka there from can be fixed at 268—69 B. C. and Kalinga war in 260—61 B. C.

It is recorded in rock edict—XIII that Kalinga was conquered by king Priyadarshi eight years after his coronation. Men and animals numbering one hundred and fifty thousands were carried away captive from Kalinga, as many as one hundred thousand were killed there in action, and many times that number perished. King Ashoka felt deplorable and extremely painful due to the slaughter death and deportation of so many lakhs of people during the conquest

of Kalinga and thereafter took to the intense practice of duties relating to Dharma and to the inculcation of Dharma among people. This was due to repentance of Ashoka due to miseries caused in the Kalinga war.

The death and deportation of men caused due to conquest of Kalinga was considered extremely painful and deplorable by emperor Ashoka. What is considered more deplorable by the emperor was the fact that injury to or slaughter or deportation of the beloved ones falls to the lot of the Brahmanas, Sramanas the adherents of other sects and the householders who lived in that country of Kalinga sects and the house holder who lived in that country of Kalinga, among whom were established such virtues as obedience to superior personages, obedience to mother and father, firm devotion to elders and proper courtesy and devotion to friend's, acquaintances, companions and relatives as well as to slaves and servants. In war this fate was shared by all classes of men and therefore, emperor Ashoka considered the effects of Kalinga war as a deplorable incident and therefore, he repented for this act, of invasion of Kalinga. Now there is no person who is not sincerely devoted to a particular religious sect. Therefore, the slaughter, death or deportation of even a hundredth or thousands part of all those people who were slain or died or were carried away captive at that time in Kalinga, is now considered very deplorable by king Ashoka. Emperor

Priyadarsi now thinks that even a person should wrong him, the offence would be forgiven if it will be possible to forgive it. And the forest folk who live in the dominions of the beloved of the Gods, even then he entreats and exhorts in regard to their duty. It is hereby explained to them that, inspite of his repentance, the emperor possesses power enough to punish them for their crimes, so that they should turn from evil ways and would not be killed for their crimes. Emperor Ashoka desired non-injury to them, restraint in dealing with them and impartiality in the cases of crimes committed by them.

Battle of Kalinga was a turning point in the life of emperor Ashoka. He gave up war and undertook conquest by Dharma. Therefore, he says in the thirteenth rock edict that conquest through Dharma is now considered to be the best conquest by the beloved of the gods. Such conquest has been achieved by the beloved of the gods not only in his own dominions but also in the territories bordering on his dominions as far away as at the distance of six hundred Yojanas, where the Yavana king named a Antiyoka is ruling and where four other kings named Turmaya, Antikini, Makka and Alikasundara are also ruling and towards the south where the Chodas and Pandyas are living as far as Tamraparnis. Likewise in the countries of the Yavana Kambojas, Nabhakas, Nabha Pamktis, Bhojas, Paitryamkas, Andhras and Pulindas and everywhere people are conforming to the instructions of Dharma imparted by emperor Ashoka. Even where the envoys have not penetrated people are conforming to Dharma and will continue to do so. This type of Dharmavijaya creates an atmosphere of satisfaction which is of victors and the vanquished among the little consequences but happiness of people in the next world is regarded by Ashoka as a great result from such conquest. These instructions have been engraved in stone for the purpose that his sons and grandsons should not think of a fresh conquest by arms and they should follow a policy of forbearance and light punishment towards vanquished even if

they conquer by arms but conquest by Dharma will bring happiness in this world as well as in the next. The emperor of Magadha, Ashoka caused two special rock edicts engraved at Dhauri and Jaugada which do not find place anywhere else in India and are engraved in place of RE-XI-XIII. The first Kalinga edict has been addressed to the chief Executive Officer and judicial Officer at Tosali or Dhauri. The instructions of Ashoka to the Mahamatras of Tosali says that the Mahamatras are placed over many thousands of men with the object that the king may gain the affection of all men.

Emperor Ashoka says in his separate Kalinga edict addressed to the Mahamatras at Tosali that "All men are my Children. Just as, in regard to my own children, I desire that they may be provided with all kinds of welfare and happiness in this world and in the next, the same I desire also in regard to all men. In the administration of justice it sometime happens that some persons suffer imprisonment or horse treatment. In such cases a person may accidentally obtain an order cancelling his imprisonment. While many other persons in the same condition continue to suffer for a long time. In such a circumstance, you should so desire to deal with all of them impartially. But an officer fails to act, impartially owing to the following dispositions viz., jealousy, anger, cruelty, hastiness, want of perseverance, laziness and fatigue. Therefore, you should desire that these dispositions may not be yours. And the root of the complete success of an Officer lies in the absence of anger and avoidance of hastiness. In the matter of administration of justice, an Officer does not get up for work if he is fatigued, but he has to move, walk and advance. Whoever amongst you pays attention to this should tell other officers. Pay attention to nothing except the duties assigned to you by the king. The observance of duty will produce great result for you and non-observance will produce great harm. Observance of duty will enable you to attain heaven and also discharge the debt you owe to the emperor. All should read this record on Tishya constellation or any other days so that you may be

able to accomplish your duty. This record has been written for the purpose that judicial officers of the city may strive to do their duty at all time and people within their charges suffer neither from unnecessary imprisonment nor from unnecessary harassment. In order to ascertain if the judicial Officers have realised the objects of the king and whether acting according to these instructions, the emperor Ashoka used to depute Mahamatras on quinquennial tours. Similarly the prince Viceroy used to send Mahamatras for same purpose every year and within three years from Taxila and Ujjayini. These Mahamatras on tour besides their normal duties would have ascertained if the judicial officers were acting to the kings instructions.

The separate Kalinga Edict-II of Emperor Ashoka has been addressed to the Mahamatra at Samapa (i.e., Jaugada). This edict is found at Dhauri and Jaugada only and have been engraved in place of rock edicts XI—XIII of the series occurring elsewhere. In this record the Mauryan Emperor imparts similar instructions as given in the first separate Kalinga Rock Edict by saying that all men are my children who should attain happiness both in this world and in the other world. Here the king desired in respect of the people living in borders that they should be unworried on account of the king, they should have confidence in him and they should expect only happiness and no misery from the emperor. The king will forgive them in respect of any offence pardonable but they should practice the duties associated with Dharma for the sake of the king and they should attain happiness in the world as well as in the next. The duties assigned to the Mahamatras were to inspire people with the instructions

of the emperor as enumerated above so that people should have confidence in the king. This record was also to be heard on Chaturmasi day as well as on Tishya constellation in between two Tishyas and any other day possible.

The inscriptions of Ashoka reveal that he was a powerful general, an active and able administrator, a tolerant and devoted Buddhist and a benevolent monarch. The Kalinga country conquered by him appears to have been extended from Ganges to Godavari. The kingdom of Kalinga was governed by Ashoka with the help of Mahamatras (viceroys) stationed at Tosali (Dhauri) and Somapa (Jaugada). The empire of Ashoka was thus divided into administrative divisions and incharge of each division was viceroy stationed at places like Taxila, Ujjain, Suvarnagiri etc. Besides the Mahamatras, the Rajukas, Pradesikas, Yutas, Pulisas, Prativedakas, Lipikaras, Ayuktas etc., were officials of considerable administration importance. Emperor Ashoka introduced administrative reforms in the form of quinquennial and triennial tours of the Rajukas and Mahamatras etc. Prativedakas or reporters were appointed to report to the emperor the affairs of the people at all times even when the king was "eating, in the harem, in the inner apartment, at the coupes, in the Palanquin and in the parks". Dharmamahamatras were appointed to work amongst various religious sects and for better administration of the kingdom. Besides internal judicious administration, Ashoka formulated a foreign policy of non-violence and peaceful co-existence. The entire administration was run as per the prescription of Kautilyas Arthashastra which was an ideal for several centuries in Hindu India.

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THE NATIONAL POLICY ON EDUCATION

—A Point of view



—Dr. S. C. DASH

The draft National policy on Education (1978) is now available. The observation of the editor of a popular journal is as follows: "Does the Educational policy introduce any radical reforms? There is nothing new or sensational in the policy". I do not try to comment on this observation. But I must say that the public statements of our distinguished leaders and policy framers certainly created an impression in the minds of men that something big is coming to the field of Education. In a Democracy Educational Policy is framed on the basis of a consensus arrived at after a lot of deliberations, and this was done in 1968 when the first National policy on Education was formulated. Of course, many new ideas were thrown out during the decade that passed after it and the situation demanded that a new slant should be given to the National policy. But as the men contributing to the old policy frame are more or less giving shape to the new policy nothing "sensational" is expected. However, the developments statement takes note of the past and has that took place in the recent past and has given a shift to the policy. The four

most outstanding feature of the new policy are:

(i) A Massive programme of Adult Education.

(ii) Universalisation of Elementary Education by opening a new channel of non-formal Education so as to take care of the under-privileged classes and specially the drop-outs from the formal system due to socio-economic reasons.

These two major programmes will help us in realising the dream of a learning society as envisaged by the Inter National Commission on the Development of Education (1973). The other two important features are (iii) the emphasis on socially useful productive work and (iv) the anxiety to build better men and women".

These two provisions bring back the Gandhian touch to Indian Education.

In spite of the above, one cannot say that these aspects are entirely new to the policy. The only thing is that the emphasis has changed. The Educational programme to be based on this not-so-new policy can, however, markedly deviate from the old path, and appear sensational, if the new elements are given due importance at the stage of implementation. The policy statement may clearly identify such elements.

In this connection I suggest that the following items be highlighted in the National policy.

The concept of Education should change. It should not be regarded as something confined to the school which has behind it the concept of leisure and thereby implying education as an alternative to work. To make education broad based to prevent the growth in the number of the educated unemployed, to make education an instrument of all round rural development and socio-economic transformation of the society schooling and working should be allowed to remain as components of a total life situation complementing and supporting each other.

The above concept of Education and Schooling can be further broadened in backward rural areas inhabited by tribal people so as to cover participation of the entire community in developmental activities touching all areas of living. The teacher in such a situation will be the main agent of change in a village through whom the different experts can operate. This will help backward people to understand the total implications of the new approach to life and will ensure better participation. The activities and programmes of different departments will reinforce one another and the cumulative effect will be quickly visible.

More emphasis should be placed on equalisation of Educational opportunity and removal of regional imbalances as this relates to a situation which in many cases shows signs of aggravation.

The Educational Programme at all stages and in all aspects should be made flexible so that the curricula, approaches, methods and teaching learning materials will acquire relevance in the context of situations obtaining in a particular area. This will be the greatest single factor in transforming education and will fit into the pattern of life in a free society. A corollary of this will be the establishment of a very large number of experimental schools autonomous Colleges and a new emphasis on innovative practices. The Educational

system cannot look different and cannot fit into our democratic way of life as long as the crunching sound of standardization is heard every where from dawn to dusk.

Pursuit of excellence should be a guiding principle at all levels and the measures for encouraging this should be clearly visible to the naked eye in our educational system.

The system of working of a school should be immediately changed and no institution should be allowed to function in isolation. On the other hand school complexes should be established and such complexes may be given adequate administrative and academic autonomy. The complexes should be encouraged to identify the local needs and to develop need based curricula and to take up programmes for the total educational development of the local community.

School community relation should be strengthened and school improvement programmes should be organised of a very large-scale.

The system of administration, supervision and examination should be thoroughly changed so as to improve the quality of education.

As I have already said there is probably nothing new in what has been indicated above but the change may be sensational if educational administration functions with an open mind and determination. Lack of will is the graveyard of innovations and this is a disease with our administrative system.

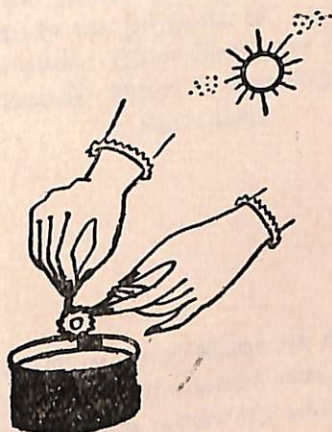
A statement of educational policy should anticipate the shape of things to come after a generation or so, and should contain guidelines, within a broad framework for implementation by the National and the State Government for playing a more effective role in achieving the ends. It need not contain the details of programmes which are related to some of our immediate needs and problems. Viewed from this

angle the emphasis on terminating the compulsory education of children at the age of 14+ appears to be a short term goal. As a matter of fact this goal can be achieved by the end of the VII Five Year Plan, and India should strive for extending this to the age of 16+ within 20 to 25 years. Mahatma Gandhi was certainly a revolutionary and a visionary when he dreamt of 8 years of compulsory education in the mid-thirties when the world scene was not very different. But

the World has moved ahead in the mean time, and it is generally accepted that education should be provided compulsorily up to the age of 6+.

Lastly, I plead for renaming "Elementary Education" as "Basic Education" as a mark of respect to the Father of the Nation and as a recognition of the fact that this stage should aim at developing the BASIC knowledges, skills and attitudes needed for an ordinary man of a democratic country.

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S. M. H. Burney, Chief Secretary, Orissa visited Dhenkanal district on the 21st June 1979 to spot study the progress of I. R. D. and Antodaya Works in the District. Picture shows : Chief Secretary discussing with the villagers of Sadasivpur under Odapada Block regarding the working of lift irrigation in the village.

S. M. H. Burney, Chief Secretary, Shri Surendra Misra, Additional Secretary, P. & C. and A. J. Alex, Collector, Dhenkanal discussing with a beneficiary under I. R. D. Programme regarding supply of Milch Cow.





Famous Sitalsasthi Yatra of Sambalpur